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ABSTRACT

A program for lifelong learning for the elderly is proposed in this paper. The paper advocates communication education for the elderly; specifies communication concepts related to the older learner, including self-concept, role adaptation, and problem solving; explains instructional methods appropriate to the communication concepts; and offers pedagogical advantages of this type of program for learners and instructors. (Author/FL)

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LIFELONG LEARNING:
A PROPOSAL FOR COMMUNICATION INSTRUCTION FOR THE ELDERLY

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ABSTRACT

This essay proposes a program for lifelong learning with the elderly. In doing so, the essay (1) advocates communication education for the elderly; (2) specifies communication concepts related to the older learner including (a) self concept, (b) role adaptation, and (c) problem solving; (3) explains instructional methods appropriate to the communication concepts; and (4) offers pedagogical advantages of this type of program for learners and instructors.

LIFELONG LEARNING: A PROPOSAL FOR COMMUNICATION INSTRUCTION FOR THE ELDERLY

In American society "aging is the neglected stepchild of the human life cycle" writes Robert N. Butler.[1] One of the major types of neglect is the failure to provide learning opportunities for older citizens. While programs of adult education have been designed to meet the needs of persons who are working or seeking new jobs, older adults have not had the benefit of such programs. A need for this type of education is expressed by F. W. Jessup who says education is essential for every person in every cycle of life and "discontinuance of education is like mental amputation."[2] Continuous education is called "lifelong learning" and differs from traditional programs by emphasizing learning for the sake of learning rather than taking specified courses and knowing certain subject matter.[3] More specifically, lifelong learning is a process in which the person "learns to express himself, to communicate and to question the world, through his various experiences."[4]

Vice-President Walter F. Mondale is the principal advocate for federally funded programs for lifelong learning. He says "the premise of lifelong learning is that education can take place outside of the school and inside the heads of those over 21."[5] A priority of lifelong learning is to recognize the needs of this society in which 30 million of our citizens will be over sixty years of age by 1980.[6] Lifelong learning does not stress schools, locations, or learning materials. Pamela Christoffel says this type of learning should concentrate upon "what kinds of constructs, what kinds of groups, and what kinds

of educational purposes can be harnessed for the purpose of creating a situation in which learners can grow."[7] A program of lifelong learning demands understanding of the elderly as a new population, with new goals, and with needs for diverse instructional methods.

The purpose of this essay is (1) to advocate a program of communication education for the elderly, (2) to specify communication concepts related to the older learner, (3) to explain instructional methods appropriate to communication concepts, and (4) to offer some pedagogical advantages of this type of program for persons involved in lifelong learning and communication instruction.

Communication Education for the Elderly

The lifelong learners who are in the cycle of life known as old age or the retired generation include widows and widowers, grandparents and persons who have remained single, persons with education and those without, and persons from urban as well as rural backgrounds. Categorizing everyone over sixty-five as elderly is problematic since age is not always a realistic clue to bodily or mental well-being;[8] however, this designation will be used in the essay since it is a normative definition. The goals of lifelong learning for the elderly involve understanding of self, of roles and relationships, and of coping with problems associated with aging.[9] Systems for delivering this type of instruction must expand beyond the traditional classroom to homes, churches, hospitals, and retirement centers. Instructors

of the elderly should adopt an attitude of a co-learner who can grow in awareness and understanding of communication related to self and to elderly learners. Instructional methods should maximize interaction and account for the special needs of the older learner.[10]

The skills needed for a lifelong learning program with the elderly correspond with those of educators involved in courses in interpersonal communication. Herbert J. and E. Jane Oyer claim the teacher in a lifelong learning program needs "to communicate educational information, to provide feedback opportunities, and to stimulate creative thinking."[11] Thus instructors should know the content of communication and be able to process the interaction of learners. Communication educators who know how to listen, to interview, to facilitate group interaction, to understand nonverbal cues, to integrate ideas, and to engage in reflective thinking would be particularly well-suited to instruction of the elderly. An added asset would be an instructor who could stimulate creative thinking by sharing alternative perceptions, by offering relevant content, and by providing new experiences and environments for the older learners. Most importantly, the person who works with the elderly should "have a desire to learn and to teach."[12] The learning of the elderly involves primarily affective rather than cognitive learning. Affective learning focuses on the "personal concerns" of the elderly rather than on the cognitive information.[13] This assumption has generated various programs of interpersonal skill training with the elderly.[14]

Communication Concepts and the Elderly

Communication instruction for the elderly is important as a subject area because these persons face crises in their lives resulting from the death of loved ones, losses of health and physical strength, and displacement from homes and familiar environments. These crises involve changes in self concept, roles, and problem-solving strategies. The fit between the elderly learner and the knowledge of the communication educator seems obvious; the communication instructor knows about the skills and processes needed by the elderly.

Self Concepts

The first topic of importance to communication and to the elderly is the self concept. Changes in the self concept face the elderly as the result of the aging process. Although research on the self and the elderly offers conflicting conclusions, most research suggests that the elderly have insecure feelings about themselves.[15] This insecurity results from perceiving themselves as dependent after lives of independence; from having insufficient economic, physical, and social control of their lives; and from attaching worth to themselves from past rather than present accomplishments.[16] Richard A. Kalish believes that the self concepts of older persons are influenced primarily by self esteem and physical attractiveness.[17] Self esteem dwindles after retirement because of the absence of an identity associated with work roles, community, physical image, and economic security. Self concepts tend to stabilize when older persons "have a reasonably stable recent history, an anticipated standard of

living, and no strong fears of being left alone."[18]

Self esteem is related to a positive body image. Physical changes that accompany the aging process such as loss of hair and teeth, presence of wrinkles and age spots, and lack of strength and endurance constitute the reasons for a negative body image. These negative perceptions of self can be offset by a person's understanding and acceptance of the aging process, continued socialization and productive activity, and positive interpersonal relationships.[19] These positive attributes also can be enhanced by the group interaction of a lifelong learning program for the elderly. Learning groups can encourage a person to accept self and reach "the potentiality of which he is capable unless he continues to learn; only then can he make the most of himself."[20] Communication education can assist older persons in becoming aware and in accepting the older self.

Role Changes

The final cycle of life is characterized by radical changes in personal and social roles. One explanation for the changes is found in "disengagement theory" which assumes that older persons consciously reduce their emotional commitment or involvement with their associates. Disengagement occurs because older persons know they must change their economic and social roles in their families and communities.[21] In some cases roles actually are reversed such as parents becoming dependent on children. In other cases changes occur in friendship patterns, routines of the home, participation in social functions, and in roles of power as the result of aging or of being classified as elderly.[22]

Two types of role changes typify the aging process. The first Bengtson calls "role ambiguity," which he defines as uncertain and confusing expectations about what older people should do.[23] Second, a "shrinkage of role repertoires" takes place, and the older person perceives fewer and fewer significant "roles outside of the family."[24] Bengtson advocates that the elderly must learn to cope with these role alterations by learning about the changes ahead of time and trying to develop new social identities to replace those which have been lost.[25] The role problem exists because older persons are often unsure about "what they should expect of themselves."[26] Communication instruction can help older persons deal with role changes by increasing awareness of roles and helping them to develop new and relevant social identities.

Problem Solving

Problem-solving strategies are understood by the communication educator and needed by the elderly so they more effectively cope with new needs and environments. Henri Nouen advises that "every man and woman should discover their aging is a 'unique opportunity for enriching their own lives.'"[27] Many of the learning opportunities of the elderly concern their solving of communication problems such as those with family members, government agencies, legal and medical professionals, and the mass media.[28]

In many cases, problems can be resolved creatively by older persons if they know about the appropriate resources. The elderly are victims of the information explosion in that the

resources and channels of information familiar to them are often incomplete or inadequate for solving the complex problems of the present. The lifelong learning process can stress the process of problem solving as well as introduce new personal and institutional resources for dealing with the problems that face the elderly.

Instruction in communication can be particularly relevant to the needs of the elderly when it focuses on self concepts, role changes, and problem solving. This type of lifelong learning program can be made available to the elderly by adapting an interpersonal communication course to older populations.

Teaching Strategies for Communication with the Elderly

In a recently completed project, several graduate students and I conducted small-group training sessions in interpersonal communication with elderly persons. With the help of personnel from a local retirement center, we selected members for groups, placing four to five older persons with each facilitator. We met with group members three hours per week during a ten-week period, which corresponded with the time span of our quarter at our university. In developing the communication program for the elderly, we integrated the goals of a regular course in interpersonal communication with those of the older learners and took that program to the retirement center where our group members resided.

Our objectives paralleled those of our department's interpersonal courses which included: (1) awareness of self and others, (2) understanding of roles and role taking, and (3) know-

ledge about solving communication problems. In operationalizing these goals, we tried to apply the skills we had developed in facilitating groups, that is, focusing on process, integrating and relating experiences, active listening, and projective role taking. The remainder of the essay explains specific teaching strategies used to address the communication-related needs of the elderly.

Teaching Self Awareness

The first few sessions emphasized the acquaintance process and awareness of self. In these sessions, we tried to aid elderly persons in finding out where they are in their development and how they had progressed into this type of person. We used simple group introductions centering on their interests, family and ethnic backgrounds, and attitudes toward community. In this opening exchange, we stressed that each person should talk about the here and now rather than the past. We followed the introductions by a sentence completion exercise in which each member completed the sentence: "I am proud of these things about myself. . . ."[29] We asked them to use this exercise to brag about something for which they were responsible, not about something attached to other persons or things. Even though one member mentioned that she felt that it "isn't polite to brag on yourself," all group members participated in the exercise and shared something about their individuality. Some examples of their responses included the following: "I am a very good cook;" "I can take care of myself without the help or money of others;" "I am a good neighbor;" and "I can still laugh" (a comment from

a ninety-three year old). Both the introductions and the bragging exercises encouraged group responses that aided interaction and enhanced the acquaintance process.

We followed these interactions in the next session with an exercise called "steppingstones," which we modified from a process developed by Ira Progoff.[30] Progoff says that the steppingstones "are the markings that are significant to us as we reconstruct the movement of our life."[31] The steppingstones are the verbal markers of the past or significant passages which help reconnect individuals with their life and help them gain knowledge of self that will be useful for the present and future.[32] Members were asked to share four to six of these steppingstones with group members. Among those shared were--marriage, World War I, World War II, the Depression, death of a spouse or child, and finally their entry into the retirement home. After discussing some of the common steppingstones, each member chose one to explain in detail to the rest of the group. Elaborating on these significant events encouraged members to disclose something of importance and also stimulated group support and understanding.

The third session also involved self awareness but shifted from the personal to public meanings of self. The focus of the session was on "symbols of self." Huyck emphasizes that the elderly need to communicate themselves through personal possessions, dress, gestures, verbal responses, and personal space.[33] At the end of the previous sessions, members were asked to bring to the group an object that represented something important to their identity. One woman brought a switch of hair that she had cut

after her husband had died, and she told us this symbolized her widowhood. Another group member brought a religious relic from the 1800's that her family had brought with them when they fled Mexico during the Poncho Via Revolution, which symbolized her ethnic and religious self. The facilitators explained how symbols express meaning and asked members to comment on how their symbols contributed to their awareness of selves and how others perceived them. Throughout these sessions on self awareness, the lifelong learners had numerous opportunities to affirm and support each other.[34]

The fourth session attempted to merge the ideas of self with those of roles under the topic of social self.[35] We discussed how others' perceptions of us influence how we see ourselves. Our discussion centered on the religious, familial, and cultural selves. The religious aspect of self was introduced by asking members how their religious background influenced their attitudes toward self, and what their particular beliefs told them about what a person is. Nearly all members stressed the mystery of life, the uncertainty of afterlife, and the importance of mortality. Most group members continue to develop their religious selves by attending services, maintaining friendships with persons from their denominations, and reading the Bible and other religious publications. Later in that session, we discussed how family members perceived them and how that influenced their view of themselves. Group members shared comments about negative as well as positive perceptions from family members. Comments from group members included those from one woman who explained

that her husband had been an alcoholic; another felt that her children had forced her to live in a retirement home; still another felt she had received negative evaluations from in-laws.

Teaching Role Adaptation

Group sessions concerning role changes followed those on self concept. While older persons succeed well at fitting into the roles of grandparents, they find it difficult to adjust to roles for which they may have not been socialized such as head of household, single person, and subordinate in a living situation.[36] Many group members associated themselves with their passive and insignificant roles in the institution in which they were living. When the elderly are forced to live with roommates, not of their own choosing, they find a particularly difficult adjustment. Older persons are sometimes painfully and hopelessly aware of the new roles they must choose in their new environments.

One method of approaching the problems associated with role change was discussed in relation to William Schutz's FIRO-B Theory of Interpersonal Needs.[37] Schutz says that every person has three basic interpersonal needs: affection, the need to love and be loved; inclusion, the need to belong and seek out social contacts; and control, the need to have power and to submit to the control of others. While each person may exhibit different strengths of each of these needs, Schutz maintains that everyone has each of these needs to some extent; and the elderly group members indicated they also felt these needs in their present cycle of life. The group facilitators briefly defined and explained Schutz's theory.

Group members followed the explanation with contributions about the theory. At first members said they believed that these needs were the same as when they were younger, but they later changed their minds to conclude that the strength and centrality of these needs was different now than in their previous cycles of life. All group members expressed a desire for more control over their lives. They indicated that their inability to drive a car, to shop, and to have the strength to do things for themselves, all combined to limit their access to persons and activities they valued. Group members expressed more satisfaction with affection, praising others (family, friends, and clergy) for the warmth and concern they received regularly. Surprisingly, members of our elderly groups felt that too much emphasis was placed by the institution in which they resided on artificially created social situations and they wished more time to relax and be alone.[38] Following the discussion, the group explored alternative means they could use to meet their needs, especially their common wish for more control. Some suggestions included the following: learning to use public transportation, maintaining former friends through letters and phone calls, making deliberate efforts to meet new persons in the institution, and expressing their needs to other persons.

Assertiveness literature provided a second approach to role behavior. The facilitator introduced the session by giving the members some hypothetical situations and asking them to indicate what they would do in such circumstances. Then the facilitator briefly defined the principle of assertiveness explaining that

it is "clear, direct and appropriate expression of personal" ideas and feelings without hurting others. In contrast, aggressive behavior is emotionally honest but shows lack of consideration of others; and non-assertive behavior is indirect, and self-denying behavior.[39] Discussions of assertiveness indicated that the elderly felt themselves either to be too aggressive or non-assertive. In particular they felt they were too aggressive toward roommates in the retirement home, and they felt too non-assertive with medical doctors. Frequently, in the group interaction persons demonstrated assertiveness by expressing their opinions and feelings honestly and directly. Following the discussion members role played situations they explained were difficult for them. Assertiveness can be useful in helping the elderly deal with changing roles and new environments. Bengston suggests that the inevitable changes in the older persons "interpersonal world" are a major challenge for them,[40] a challenge that could be aided by assertive behavior.

Teaching Problem Solving

Following the sessions on self and roles, the group interaction focused on problem solving. Although earlier sessions eventually dealt with communication problems of the elderly, these final sessions stressed specific processes and resources for solving problems. The value of problem-solving sessions is to give older persons an opportunity to talk about the issues that "are important to them."[41] The facilitator assisted members in defining problems, analyzing causes, exploring solutions, and choosing tentative solutions.[42]

In the first session, members suggested problems they considered significant such as disintegration of families, the increasing cost of living, and the breakdown of religious values. We found our older learners to be better informed than many of our undergraduates, which confirms the research that shows that this population is well-read and learns from newspapers and news programs on television and radio.[43] Each member shared problems that they felt were important to them. Following the discussion, the facilitator introduced other social concerns by a kind of word-association exercise using terms such as television violence, terrorism, inflation. If one of the topics had particular interest to a group member, they were asked to offer reasons and solutions for that problem.

While this process may seem fundamental to someone with knowledge of communication and group process, our older learners expressed feelings of satisfaction and approval at what they called "the opportunity for significant conversation." They contrasted this type of interaction with their discontent about the kind of "chit-chat" they frequently experienced in interaction. These problem-solving discussions attempted to reinforce the process of defining, analyzing, giving and evaluating solutions which might aid them in looking at other problems. Field says that problem solving with the elderly is a way of assisting older adults in finding "answers to the many questions which have been troubling them for a long time."[44]

The final problem-solving session brought resource persons into the group. Before this session, members chose a problem

that they or their friends had. The facilitators brought to the group a person who could assist them with specific and accurate information related to their problems. One problem involved the legal issue of children forcing parents into a retirement home without considering the wishes of the parent. Since this involved a legal problem, we asked a legal consultant to the group, who was a kind of county public defender for the elderly. Another person expressed a pressing problem with a roommate with whom she could not get along. We brought in an administrator of the center and he assisted her in working out a new living arrangement. Other persons had problems with economic issues--medicare, social security, and pensions. Persons from government agencies in the community came to the groups to help them deal with these types of problems. The community consultants introduced precise answers and revealed appropriate strategies for dealing with economic and beaurocratic problems.[45] Such professional consultants might include legal and medical professionals, family members, government representatives, and peer counselors from elderly groups.

Conducting Oral Histories

The final two sessions used an interview format in which the facilitator met individually with each member of the group for two to four hours with the goal of completing an oral history of each participant. Oral histories are the edited information derived from intensive interviews with elderly persons to gain information about their personal history, their communities, and their beliefs and values. Although much

information about group members was gathered in group sessions and recorded in each facilitator's journal, the oral interview concentrated on each individual and probed more deeply into the ideas and experiences that may have surfaced briefly in the group setting.

In conducting oral histories, the interviewer should follow these guidelines: (1) obtain a consent form from the person being interviewed;[46] (2) establish the goal of the process with the interviewee; (3) develop relevant questions from previous interaction such as those ideas shared by that person in the steppingstone exercise; (4) use active listening to monitor responses and develop follow-up questions; (5) record the conversations on a tape recorder;[47] (6) ask probing questions that attempt to reveal specific reasons, feelings, and interpretations of the interviewee; and (7) edit the taped conversations in some topical or chronological sequence. Neuenschwander says the oral history should be developed from questions on the following topics: childhood days, schooling, religion, community, politics, modes of transportation, customs and practices peculiar to a person's life, folktales and superstitions, wars and significant political periods, and the issues that emerge from responses to the aforementioned topics.[48]

The oral history gives closure to the learning process for both the facilitator and the elderly person. Moreover, the history aids the interviewee by increasing self awareness, highlighting roles and coping strategies, understanding the life cycle as a whole, and recognizing the centrality of communication

to that review of life. Oral histories can "improve interpersonal relationships and develop social skills" of both the interviewer and interviewee.[49] The interviewer should use empathic listening, organize and synthesize responses, and learn something about the contribution of the elderly to American society.[50] Those who worked with our lifelong learning project said that their stereotypes about the elderly were eliminated as they grew to appreciate older persons as unique and special individuals.

Pedagogical Advantages

Teaching communication to the elderly has many rewards for facilitators and group members.[51] As instructors in this lifelong learning program, we learned about ourselves and about the older generation, developed friendships, practiced communication skills, and learned something about communication patterns among the elderly. Our group members also found the learning project valuable. Comments from them included such responses as: "This was wonderful to be a student again!" "I feel I have five new wonderful friends!" and "Communication is what life is really about, isn't it?" Even though our project has officially terminated, our relationships with group members are continuing. One seventy-eight year old member of my group is attending my interpersonal course on campus.

Funding for such projects as ours is available through faculty grants, county extension services, community chest, and human resources centers within the community.[52] Even if communication educators do not wish to pursue a major course, we suggest

that some of the assignments outlined in this article might be useful for specific assignments for students in interpersonal, interviewing or small group classes. The steppingstone exercise might be useful in encouraging students to dialogue with their own parents or grandparents. The oral history could be a major project for a class in interviewing. Ideas about interpersonal needs and assertiveness might be applied to populations other than the healthy and the young. The whole program could be adapted to an adult education program in a church or social group for older persons. The program can be modified so that members become facilitators for new groups of elderly. The opportunities for communication educators to teach and learn from the elderly are unlimited. Such opportunities confirm the goal of lifelong learning: that "students of all ages should not only be 'taught' but should be encouraged to extract from within themselves what they have already learned from life."[53]

Footnotes

[1]Why Survive? Being Old in America (New York: Harper and Row, 1975), p. 1. The potential of lifelong learning for the elderly is discussed by Stephen K. Bailey, "The Several Ages of Learning," Change (1976), 35-39.

[2]Lifelong Learning (London: Pergamon Press, 1969), p. 25. Various other sources advocate lifelong learning for the elderly including: Gordon J. Aldridge, "Lifelong Education and the Aging: Opportunities for Communicating," in Aging and Communication, ed. Herbert J. Oyer and E. Jane Oyer (Baltimore: University Park Press, 1976), pp. 187-204; H. Y. McClusky, "Education for Aging: The Scope of the Field and Perspectives for the Future," in Learning for Aging, ed. S. Grabowski and W. D. Mason (Washington D.C. Adult Education Association, 1974), pp. 353-354; R. P. Hiemstra, "Continuing Education for the Aged: A Survey of Needs and Interests," Adult Education (1972), 100-109; D. A. Petersen, "Lifespan Education and Gerontology," The Gerontologist (1975), 436-441; and Susan H. Kubie and Gertrude Landau, Group Work with the Aged (New York: International Universities Press, Inc., 1953).

[3]The components of lifelong learning are discussed in Barbara Lieb-Brilhart, "Lifelong Learning: A Challenge for Communication Education," Communication Education (1978), 142-145.

[4]"Report of UNESCO International Commission on the Development of Education" in Walter F. Mondale, "The Next Step: Lifelong

Learning," Change (1976), 43.

[5]Mondale, 45.

[6]Carl W. Carmichael, "Communication and Gerontology: Interfacing Disciplines," Western Speech Communication (1976), 121.

[7]"The Government's Lifelong Commitment," Change (1977), 45.

[8]Age as a way of categorizing that people are old is unsatisfactory because persons may be biologically old at fifty and others may not be old until ninety. Age has to do with biological, psychological, and social factors that do not always correspond with the number of years a person has lived. A discussion of this is found in Margaret Hellie Huyck, Growing Older (Englewood Cliffs, N.J.: Prentice Hall, 1974), ch. 1.

[9]Butler, ch. 12.

[10]Alderidge, in Oyer and Oyer, pp. 193-196: Christopher R. Bolton, "Humanistic Instructional Strategies and Retirement Education Programming," The Gerontologist (1976), 550-555.

[11]Oyer and Oyer, p. 10.

[12]Ibid.

[13]Bolton, 55.

[14]Raymond M. Berger and Sheldon D. Rose, "Interpersonal Skill Training with Institutionalized Elderly Patients," Journal of Gerontology (1977), 346-353; D. K. Blackman, M. Howe and

E. J. Pinkston, "Increasing Participation in Social Interaction of the Institutionalized Elderly," The Gerontologist, (1976), 69-76; and Kubie and Landau, chs. 11 & 12.

[15]The self concepts of the elderly are discussed in: Matilda W. Riley and Ann Foner, Aging and Society: Volume I: An Inventory of Research Findings (New York: Russell Sage Foundation, 1968); R. Cavan, "Self and Role in Adjustment During Old Age," in Human Behavior and Social Processes: An Interactionist Approach, ed. Arnold M. Rose (Boston: Houghton Mifflin, 1962) pp. 527-528; and Vern L. Bengston, The Social Psychology of Aging (Indianapolis: Bobbs Merrill, 1973), pp. 35-37.

[16]The Social Forces in Later Life (Belmont, Ca.: Wadsworth Publishing, 1972), pp. 73-97.

[17]Late Adulthood: Perspectives on Human Development (Monterrey, Ca.: Wadsworth Publishing, 1975), p. 57.

[18]Ibid.

[19]Ibid., p. 61

[20]Jessup, p. 18.

[21]Atchley, pp. 209-213; Huyck, pp. 153-156; and Bengtson, pp. 41-51.

[22]Bengtson, p. 28.

[23]Ibid.

[24]Ibid.

[25]Ibid., pp. 29-31

[26]Atchley, p. 19.

[27]Aging (New York: Doubleday, 1974), p. 154

[28]Oyer and Oyer, ch. 1.

[29]A variety of awareness exercises are found in J. Russell, "Personal Growth Through Structured Group Exercises," Voices (1971), 28-36. Other awareness exercises can be adapted from textbooks and manuals for interpersonal communication courses.

[30]At A Journal Workshop (New York: Dialogue House Library, 1975), ch. 9. The Progoff materials were adapted from a written to an oral method since many of the group had difficulty writing. Similar types of exercises are explained in the following: Martin Bloom, "Lifespan Analysis: A Theoretical Framework For Behavioral Science Research," Journal of Human Relations (1964), 538-554; Robert Butler, "The Life Review: An Interpretation of Reminiscence in the Aged," Psychiatry (1963), 65-76; and Robert Butler, "Successful Aging and the Role of the Life Review," Journal of American Geriatric Society (1974), 529-535.

[31]Progoff, p. 103.

[32]Ibid.

[33]Huyck, p. 120.

[34]Irene Mortenson Burnside, "Realities of Working With the Aged," in Aging: Prospect & Issues, ed. Richard H. Davis (Los Angeles: University of California Press, 1973), p. 129.

[35]William W. Wilmot, Dyadic Communication (Menlo Park, Ca.: Addison-Wesley, 1975), chs. 2-3.

[36]Bengston, pp. 20-31.

[37]FIRO: A Three Dimensional Theory of Interpersonal Behavior (New York: Holt, Rinehart, and Winston, 1958).

[38]Atchley, p. 177.

[39]For discussion of assertiveness in teaching communication, see Barbara Bate, "Assertive Speaking: An Approach to Communication Education for the Future," Communication Education (1976), 53-59. General sources about assertiveness are: Robert Alberti and Micheal Emmons, Your Perfect Right (San Luis Obispo, Ca.: Impact Press, 1970); Herbert Fensterheim and Jean Baer, Don't Say Yes When You Want to Say No (New York: David McKay, 1975); Manuel Smith, When I say no, I feel guilty (New York: Dial Press, 1975).

[40]Bengston, p. 14.

[41]Minna Field, The Aged, the Family, and the Community (New York: Columbia University Press, 1972), p. 198.

[42]Kubie and Landau, p. 173.

[43]To find out about informational resources of the

elderly, see: Charles C. Atkin, "Anticipated Communication and Mass Media Information Seeking," Public Opinion Quarterly (1972), 188-199; M. Graney and E. Graney, "Communications Activity Substitutions in Aging," Journal of Communication (1974), 88-96; and Charles C. Atkin, "Mass Media and the Aging," in Oyer and Oyer, 99-118.

[44]Field, p. 198.

[45]Butler, ch. 6.

[46]John A. Neuenschwander, Oral History as a Teaching Approach (Washington, D.C.: National Education Association, 1976), p. 27. While I found the Neuenschwander source to be superior, additional helpful sources on methods for doing oral history are: Ramon Harris, Joseph Cash, Herbert T. Hoover, and Stephen R. Ward, The Practice of Oral History (Glen Rock, N.J.: Microfilming Corporation of America, 1975); Willa K. Baum, Oral History for the Local Historical Society (Nashville: American Association for State and Local History, 1971); Saul Benison, "Reflections on Oral History," American Archivist (1965) 71-77; Elizabeth L. Dixon, "Oral History: A New Horizon," Library Journal, (1962), 1363-1365; and Van Hastings Garner, Oral History: A New Experience in Learning (Santa Barbara, Ca.: Pflaum Publishing, 1975).

[47]Harris et. al. gives helpful advice on editing oral tapes in ch. 4.

[48]Neuenschwander, ch. 3.

[49]Ibid., p. 12.

[50]Harris, et. al., p. 46.

[51]Rewards of working with the elderly are discussed by Burnside, pp. 27-28 and correspond with our feelings that the experience is gratifying as well as useful.

[52]Butler gives a list of organizations which provide programs for the elderly in Appendix A of his book.

[53]Jessup, p. 359.